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SALT LAKE CITY, UTAH.

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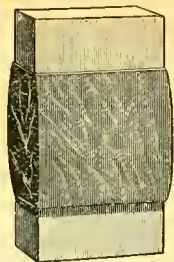
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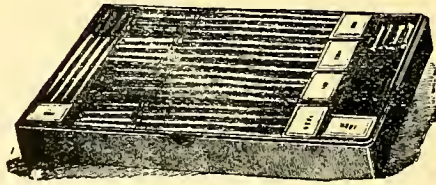




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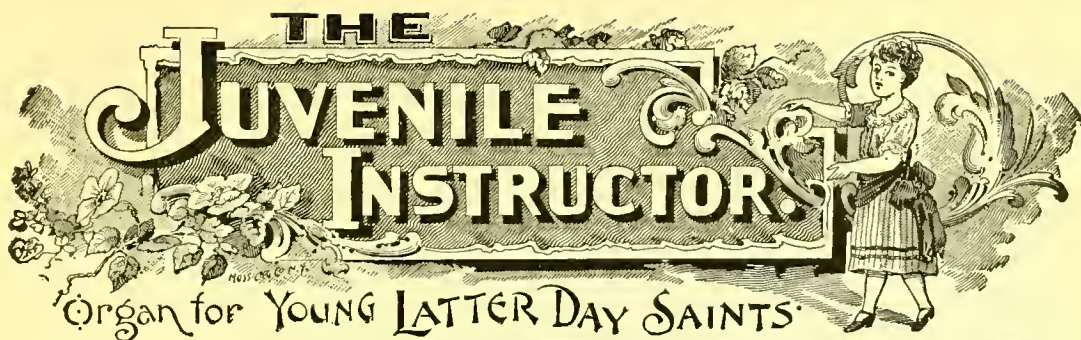
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ABYSSINIANS AND THEIR PECULIARITIES.

THE country of the Abyssinians is in the eastern part of Africa, and border on the Red Sea. The native name for the people is "Habash," a word meaning mixture. Travelers who have visited these peculiar people say the name is very appropriate, as the race is composed of a mixture of several nationalities.

The Abyssinians claim that the place called Sheba in the Bible refers to their country, and that the queen of Sheba who visited Solomon was married to him, and that the kings or rulers of their country ever since have been descendants of Solomon and this notable queen. They further claim that when the queen of Sheba returned to her own country from Jerusalem a number of Jews went with her: and later when the Jewish capital was destroyed and the people taken captive, many Jews took refuge in Abyssinia, and in time lost their identity by mixing with the native inhabitants.

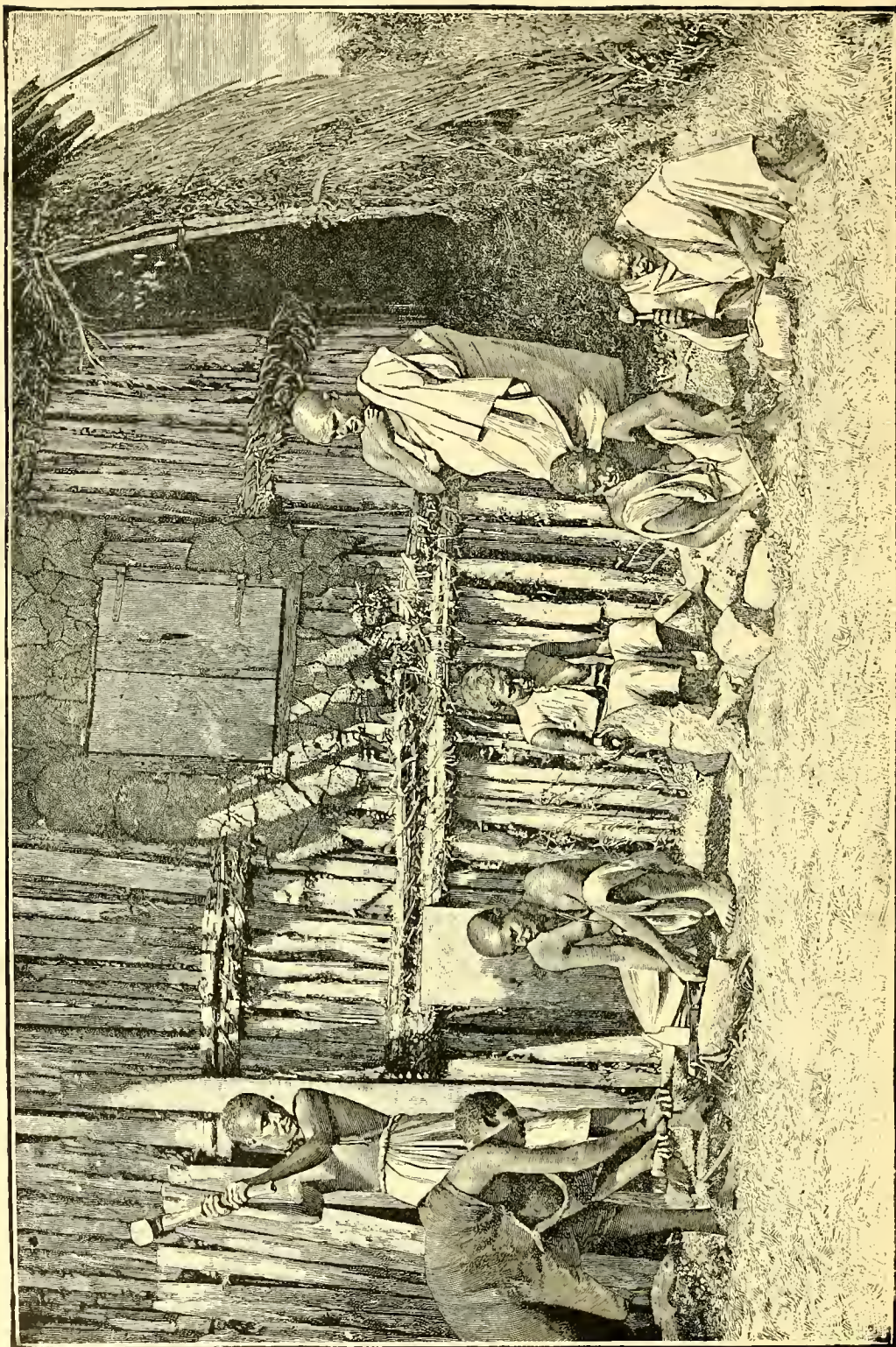
Whether these statements are true or not, the Abyssinians have adopted many of the Jewish practices in their religious observances. It seems that at an early date Christianity was introduced among these people. They consider themselves Christians, and observe in a crude way some of the Christian rites,

but as a nation they are regarded as barbaric. The Jewish practice of circumcision is observed by them; and their children are baptized—the boys when forty days old and the girls when eight days old.

The Abyssinians have a great many fast days. Some of their fasts last nearly two months. During this period they eat only on the mornings of Saturday and Sunday; the rest of the week they abstain entirely from partaking of food.

Not only are they intemperate in fasting, but on the other hand they are extremely gluttonous on their feast days. A traveler in Abyssinia once gave a breakfast to fourteen natives. Being acquainted somewhat with their habits of eating to excess, he prepared for them a whole beef and two fat sheep, besides quantities of native bread and several gallons of fermented liquor of which they are very fond. Scarcely a scrap of food was left when these hungry men had finished their breakfast. At later periods in the day the same party attended several other feasts, each time with as good an appetite, apparently, as when the day commenced.

St. John's day among these people is one of great feasting. On this day they take their annual bath. These people consider it a heathenish custom to wash



ABYSSINIAN BLACKSMITHS.

their bodies often, although they wash their hands both before and after eating each meal.

The Abyssinian churches are described as being very much like the Israelitish tabernacle, such as they used while sojourning in the wilderness. These places of worship are circular in form, divided into three compartments one within the other. The outer apartment is for the lay members, the next inner space or holy place is for the priests, while a small inclosure in the center, known as the most holy place, or holy of holies, is reserved for the ark, which is a wooden box containing the laws given to Moses. As was the custom among the Israelites, the Abyssinians carry their sacred ark with them when they go to battle.

What is most peculiar about the Abyssinians is their social customs. In government, in religion, and in war they are primitive, superstitious, and cruel like other barbaric nations. In arts and industries they are also crude, as might be inferred from the picture, which shows the manner in which their blacksmiths or iron workers perform their labors. The principal manufactures in metals are swords and other weapons, irons for chaining prisoners and ornaments. Many of the latter are made of silver. They prefer soft iron for their weapons so there will be no danger of them breaking when in use. Their swords are very peculiar in shape. They are straight for about two feet from the hilt then curved towards the end like a sickle.

Besides using the sword in times of war or for personal defense, the Abyssinians employ them at their feasts for cutting their meat. The latter they eat raw; cutting long slices from the carcass of a cow or sheep, and sometimes

from the living animal, the man places one end of the piece of flesh between his teeth, holds the other end in one hand and with the sword slashes it in two, just missing the end of his nose in making the cut.

Weddings among the Abyssinians are occasions of great festivity, turmoil and confusion. A large inclosure is prepared in which to hold the wedding feast. The invited guests are assigned a certain place at the banquet, but anybody is at liberty to come and help himself to all he can eat. As soon as one lot of guests have had their fill the door-keepers drive or carry them out by main force to allow room for others. After awhile this first batch will be ready for another meal, and will try to be readmitted, while those who have not yet eaten will contend for their right to enter first. A number of young men volunteer to preserve order in their own way, by striking right and left at whoever they please, not being interfered with by the guests.

After the feasting is over the bride is carried into the room or enclosure on a man's back, and dumped down like a sack of flour on a wooden stool. Music and dancing are indulged in, while in the meantime the bridegroom is being escorted to the place by his groomsmen. When he arrives the marriage ceremony takes place, which consists merely of a speech addressed to the couple by a priest or elder.

The groomsmen are privileged characters for a season after the wedding. They go about from house to house soliciting presents for the newly married pair. If they are refused they take whatever they wish and are never punished for their thefts.

The law in Abyssinia is administered on the principle of an eye for an eye

and a tooth for a tooth. If one man kills another and the criminal is brought to trial and proven guilty, the judge will order the nearest relative of the murdered man to kill the prisoner in the same manner that he killed his victim.

If two persons disagree upon some matter and wish to have the case decided by the court an officer is sent for the contending parties, who ties their clothing together and leads them by holding to the knot, to the judge. Here they state their case and present their respective claims, and the judge decides the matter. The litigants often wager on what the decision of the judge will be, and the losing party pays over the article he wagers, not to the winner but to the judge.

Thieves are generally punished by being flogged. An offender of this kind is taken to a public place and given a number of lashes with a whip. Between each blow he is required to exclaim: "All ye who see me thus, profit by my example."

TOPICS OF THE TIMES.

The Great Strike.

STRIKES! Strikes! Strikes! everywhere. From the Atlantic to the Pacific, from Canada to Mexico, there is a great upheaval of the people. Nothing like it has ever been known. The industries and enterprises and business of sixty-five millions of people stand paralyzed. We have had financial troubles that have extended themselves to every village and hamlet in the land, bringing disaster and distress, bankruptcy and ruin to very many, and causing a great amount of suffering. We have had armies of "commonwealers," as they are called, marching as best they could on

to Washington, creating great excitement, and, among many people, great alarm, because of the singular character of a movement so strange and new. These marching armies have been the exciting topic which has attracted the attention of all, and has filled the press with columns of news concerning their movements, and the minds of the people with forebodings concerning the results.

But now the financial troubles and the commonwealers' movements are overshadowed and almost lost sight of in the alarming demonstrations which have taken place within the last few weeks through the strikes of the organized labor combinations. These strikes have been carried into effect with a suddenness and completeness that has surprised everybody, and especially the managers of railway companies.

A seemingly unimportant event occurred in a corner of Illinois not far from Chicago. Such events had happened times without number before, and because of being so common they had received but a passing notice from the press, and soon were almost forgotten. The event I refer to was not at all out of the common.

The Pullman Car Company gave notice to its workmen that their wages would have to be reduced. The reason assigned for this was the company was doing its work at a loss.

The work people remonstrated; they alleged that already they could barely live, and that to accept the new scale of wages would reduce them almost to the starvation point, and make their condition little better than slavery. They said the Pullman Company were as well patronized as ever; it charged as much for its sleepers as it had ever done; and the materials of which their cars were constructed were cheaper than they ever

had been. They, therefore, saw no reason or justification for the proposed reduction of their wages, and rather than submit to it they resolved to strike.

There was a time when such a strike would have been confined to the workmen of that company; but for some time past, now extending into months and years, labor has gradually been organizing its combinations, many of them of a secret character, by means of which the workmen have acquired great solidity and strength. Not only have the men belonging to the different branches of labor organized into unions of their own, but these different organizations, united with a common sympathy, are bound together by ties more or less strong. When one of them, therefore, thinks it necessary to take some step in self-defense or for the maintenance of that which it thinks is right, they receive moral, and frequently physical and financial, assistance from organizations belonging to other branches of labor. They have not always been successful in their strikes, nor in the methods which they have used to carry their points; but they have been gaining experience. They have learned how to organize themselves to make themselves felt. Capital, which has also had its combinations, has had a great many advantages. Profiting by experience, however, the working people have perceived that their strength is in their numbers, and that if they can only act unitedly, and hold together, they can meet capital in a conflict with some hope of success. One of these labor organizations is called the American Railway Union. Its president is named Debs. It has a board of control, elected by the members of the organization, and the decision of this board is binding upon the whole body. It seems that

this board of control, sympathizing with the Pullman work people, resolved to come to their aid. Mr. Debs, the president, ordered every man belonging to the organization to refuse to handle Pullman cars. This has brought a general strike upon the railroads all over the land, for the Pullman cars are used upon almost every line of travel throughout the entire country. Thus a direct issue has been forced upon the railroad managers; they must either run their trains without Pullman cars, or they must submit to the stoppage of their lines of travel. The managers, representing the railway companies, have refused to submit to the dictation of the American Railway Union. They will not take off the Pullman cars. They cannot suffer any labor organization to dictate to them what they shall do with their own property and how they shall run their own lines. They argue that if labor organizations can compel them to submit to their terms as to the way in which they shall conduct their business, it means ruin for capital, as such a condition of things would destroy its security. In this conflict they feel that they are resisting a tyranny that is monstrous in its demands and that would be unbearable and destructive in its operations. The great railway corporations, therefore, have thus far universally resisted the demands of the American Railway Union. They have either run their trains with the Pullman cars attached when they need them, or they have not run them at all.

The men belonging to the American Railway Union are equally determined.

They will not handle a train where Pullman cars are used, and other railway organizations connected with railway service sympathize with them; and the result is at the present writing that

there is scarcely a railway in the country that is running either freight or passenger trains.

This stoppage of the railway lines is producing indescribable hardships. Manufacturers of various kinds, employing hundreds and thousands of workmen, are compelled to stop for want of coal and other materials. A scarcity of provisions, of fruit and vegetables, is seriously felt in many places. The cities of the eastern states have learned to depend upon California for their early fruits. Thousands of tons of those fruits are locked up and are perishing for want of transportation. Hundreds of carloads that have been shipped are rotting on the lines over which they have been sent. The transportation of beeves and sheep and hogs has ceased, and there is likely soon to be a famine for meat. Already there is great distress in many places for the want of many articles which the people have depended upon the railroads to bring to them. But this is only the beginning. If these strikes shall continue, the sufferings of communities in different parts of the country will be beyond description.

Have the people of this nation been left without warning concerning these terrible events which are now taking place?

No, they have not! For sixty-four years men inspired of God have called upon them to repent of their sins and receive the message of salvation which the Lord had sent to them. They have been told in plain and simple language that calamities and judgments were to be poured out upon the wicked, and they have also been told how they might escape them; but they have, speaking of them generally, rejected the message.

Impending Evils Not Unexpected to the Latter-day Saints.

SINCE writing the above a change has taken place. It now appears probable that the strikers will have to give in and traffic will be resumed. The railway managers are likely to triumph, but great trouble may still grow out of this affair. Bitter feelings have been aroused, and they will not easily be removed. Large numbers of the industrial classes are greatly agitated, and the great number of unemployed increases the difficulties of the situation.

The Latter-day Saints ought to be prepared for these scenes. They have suffered from misrule and the attacks of organized mobs, and they know how painful it is to be deprived of rights and receive no protection from the law nor from those who are elected to administer it. When their appeals and cries for protection were unheeded, it was then said by inspired men that mobs should increase, and that violence and disorder would break out, and the people of this nation would suffer from the very evils which they had permitted turbulent and murderous men to inflict upon the Latter-day Saints until life and property would be unsafe throughout the nation.

Unless there is thorough repentance on the part of the people it is in vain to look for peace. These troubles may pass away now; but they are liable to break out again at any time. The people will suffer, they must suffer from the evils which they have invoked by their indifference to the petitions and cries of the innocent and oppressed.

It ought to be a source of thanksgiving to the Latter-day Saints that the Lord has founded Zion.

The Editor.

IN EARLY DAYS.

My Introduction to Mormonism.

[CONTINUED FROM PAGE 398.]

I RETURNED to San Francisco, and purchased an outfit for the journey to Great Salt Lake. I loaded up a seventy hundred government wagon, drawn by four yoke of beautiful oxen, with everything I could think of which would be needed in a new country, not forgetting a small stock of leather. My freight consisted of dry goods, some ready-made clothing, coffee, tea, sugar, rice, flour, bacon, etc.

I was so full now of the spirit of gathering that I did not regard gold at all; but my trial and temptation was to come. I was now engaged in carrying out the promise I made during the winter that I would be ready to join a company in July, ready for the journey to the "valley." After spending a few days in San Francisco I returned with my outfit to the diggings, and pitched my tent on the banks of the river opposite Mormon Island. I soon found that I had not lost all love for gold or the wealth of this world. Goods of the class I had in my wagon were in great demand, and I was offered great profits on my stock; from 200 to 500 per cent. was I offered. It fairly made my head swim, and I began to waver in my feelings as to my keeping my word and start for the valley in July, so I vacillated and went about looking for the best offer for my goods. Satan whispered in my ear, "Why not remain another year, and trade and speculate and get rich; and then you can assist the poor Saints, the widow, and the orphan, and take them up to Zion, and you will become famous on your arrival there; besides it is a new and untried country, and the people already there are hard put to sustain

themselves." In this manner was I tried, and sorely too. I was in great distress of mind and could not decide; and while in this condition one night I went to my bed in great perplexity of mind, earnestly desiring to know what to do. I had scarcely fallen asleep when a personage appeared at my tent door, and calling me by name, asked me to come outside. I arose immediately and stood by his side at the tent door, when he said to me, "Look up the river." As I did so I saw instead of water, what seemed to me pitch or some black substance rolling sluggishly down the bed of the river. I beheld the multitude digging and washing gold, paying no attention to the melted pitch, and the personage said, "Look again up the river." I saw the same substance coming, but much more rapidly, as it was this time quite hot; and still the crowd kept at their labor. Again I was told to look up, when this pitch was coming down about hip deep and almost boiling hot, and the people in the diggings now seemed willing to quit if they could recover what they had spread out on rocks on their cloths or pieces of buckskin, and while searching and diving to secure these treasures I was told to look again up the river, and I saw this substance resembling pitch coming down the bed of the river in a solid mass, about fourteen feet in height and filling the river bed from bank to bank and hot as burning streams of lava that issue from volcanoes. In my fright I seemed to make a rush for the banks of the river, and caught hold of the brush which lined the banks, and thus made my escape. I also saw quite a number of brethren make their escape in the same way; but the great crowd was carried away and lost to view.

In the morning when I awoke I was

much disturbed in my mind, having never experienced anything of the kind before. However, I still went about looking after a sale for my goods. Prices were increasing every day, and the temptation was growing stronger.

I went to bed at night worried and still in a quandary. The same vision was repeated, still I remained all next day in a state of unrest. Two powers seemed working with me, and each striving for the mastery.

I did very little during the day, and went to bed wondering what would become of me, for I had become almost desperate, when to my surprise the dream or vision was again given to me precisely as on the previous nights. This was the third night the dream was given to me, and when I awoke in the morning my mind was perfectly clear, and I felt to thank the Lord with all my soul that He had thus warned me, His poor servant, to flee from that land and gather with His people in the vales of Deseret, and learn to be obedient unto His commands and harken to the voice and counsels of His holy Priesthood, His Prophets and Apostles whom He has sent to lead His people.

I immediately commenced to make preparations for joining the company who were aiming to leave some time in the fore part of July, as agreed upon during the winter. I set out to hunt my oxen that had been turned out to graze in the surrounding hills. I found them all but a very fine yoke of red steers, used as my leaders. I hunted the country far and wide, but could not find them. This was a great disappointment, for I could not well move and haul my load of freight without them, and to purchase another yoke at this time was nearly impossible, for oxen were very scarce and in great demand.

However, I concluded I would make one more effort to find them, and accordingly set out early in the morning on a fine, cream-colored mare, for which I had paid the sum of only eight dollars. I rode out about half a mile from camp when it was suggested to me to pray and ask the Lord to direct me that I might recover the oxen. I did so, and then remounted, and flung the bridle reins loose over the mare's neck for her to take just what course she pleased. She marched off in a direct course for about a mile, when from behind a bunch of thick brush the oxen jumped up. I was filled with rejoicing, and thanked the Lord that He had heard and answered my prayer. I returned to camp and soon had my outfit in shape for moving on the trail to the place of gathering.

F. A. Hammond.

(TO BE CONTINUED.)

SENTIMENT.

THE little that I have seen in the world, and know of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary and threatening voices within, health gone, happiness gone—I would fain leave the erring soul of my fellow-being with Him from whose hands it came.

A LOUD hallelujah shout does not glorify God half so much as a quiet smile bestowed upon some unfortunate one.

Juvenile Instructor

GEORGE Q. CANNON, EDITOR,

SALT LAKE CITY, AUGUST 1, 1894.

EDITORIAL THOUGHTS.

Advantages of Country Life.

CAIN, the son of Adam, is credited in the book of Genesis with having formed a city, and it would appear from the reading that it was the first city that was established. An ingenious writer, in discussing the merits of country life and its superiority to that of the city, attributes the fact that Cain built a city to his being a fratricide—that is, the slayer of his brother. He reasons upon this in this way: that a man with a guilty conscience cannot enjoy his own company. Such a man is miserable, unhappy, uneasy, distressed and despondent when alone. Cain appeared to be quite contented with the country and it was good enough for him until he committed the frightful crime against his brother. Having murdered his brother, however, and being driven and goaded almost to desperation by his guilty conscience, the idea suggested itself to his mind of forming a city and bringing all the persons together he could, with the hope of obtaining that distraction from himself which, this writer alleges, all guilty minds crave. He says the man whose mind is clean, pure and wholesome can very well content himself without the companionship of others; not but that sociability and good fellowship are agreeable, but not indispensable to happiness to a man with a good conscience.

However ingenious this may be, we scarcely think that Cain's crime is responsible for the formation of cities.

Good men, pure men, righteous men have founded cities; but no doubt they were very different to the city which Cain built. Cain's city was doubtless peopled by those who were like himself and shared in his views, and who, because of their wicked oaths and covenants, justified him in the course which he took. The cities built by good men in the early days were without doubt very different from the city built by Cain and from those of the present day. If we could have a view of the city which Enoch built, we would be very likely to form a good idea of heaven; for the people became so pure that the city was translated and it was said that Zion fled.

It is interesting in this connection to know that city life, as cities are now built, is not conducive to longevity. Men and women do not obtain as great vigor in the cities as they do in the country. A gentleman who wished to prepare a book on healthy living, sent a circular letter to the mayor or chief authority of every city and town in the United States with a population of two thousand or more persons, asking for the names and addresses of all intelligent citizens in the locality over eighty years of age. The names of thousands of persons who had passed this limit were thus obtained. Then a circular letter was sent to each of these in turn, asking answers to sixteen set questions bearing upon their lives and for any general information that would help him in preparing his book. Thousands of replies were received. The answers to most of the questions varied greatly. As might be expected, the majority of these old gentlemen had either been total abstainers from the use of alcohol and tobacco or had used both these articles with great moderation. It is

quite remarkable, however, that the very oldest man—a man whose age was 106 years—stated that he had used whisky all his life, and was still using it.

The most important question was, "Were you born and brought up in the city or the country?"

Mark the reply.

Out of the thousands who had passed eighty years, only one single, solitary individual had been born and brought up in the city. The rest had all been born and passed their early years in the open country, and the majority of them had engaged in hard work upon the farm. It is true that many of them, after reaching the age of 14 or 15, moved into the city and engaged in some business pursuit. But the replies made plain the fact that the foundation of their after physical health had been laid in the country.

We suppose that everyone who has given this subject attention has been impressed with the great number of distinguished men in the various walks of life who have been country-born and country-bred boys.

In this Territory our cities have not been so densely populated as to make much difference between the boys born and bred in the cities and in the open country. In Salt Lake City, the most populous place in the Territory, the streets are wide, and the residents are not crowded together in tenement houses or in houses closely built. Thus far our houses stand apart, though there has been a great change in this respect since the early years of the settlement here. Then every city lot contained an acre and a quarter of ground, and there was plenty of room for country and city life to be combined.

Latter-day Saints look forward to the time when cities will be built upon a

very different plan to those which now exist in our country. Until that day shall come, however, and our cities are allowed to fill up with dense populations living in rented houses and occupying floor after floor, as has grown to be the fashion in the large eastern cities, it will be well for every parent to give his children all the advantages of country life that are possible. There can be no doubt that such a life is far more healthy than the life which prevails in cities.

Concerning Baptisms.

A FRIEND makes the following inquiry:

"Is it a requirement of the Church that new members presenting themselves for baptism must be placed under a covenant by the Elder or person officiating? In some of our foreign missions the practice seems to be to thus place the candidates for baptism under a covenant at the water's edge, while in other parts of the world, where our Elders are laboring, this custom has never been introduced."

The practice generally has been to ask the candidates for baptism, before administering the ordinance to them, concerning their willingness to repent of their sins, to take upon themselves the name of Jesus, and to serve Him to the end of their lives. This is in conformity with the 37th paragraph of the 20th Section of the Book of Doctrine and Covenants, which says:

"And again by way of commandment to the Church concerning the manner of baptism, all those who humble themselves before God and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to

serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his Church."

This also agrees with the course taken by the first Alma at the waters of Mormon as recorded in the Book of Mosiah 18th chapter, 7th to 10th verses, which reads as follows:

"And it came to pass after many days there were a goodly number gathered together to the place of Mormon to hear the words of Alma. Yea, all were gathered together that believed on his word to hear him. And he did teach them, and did preach unto them repentance, and redemption and faith on the Lord.

"And it came to pass that he said unto them, behold, here are the waters of Mormon; for thus they were called. And now as ye are desirous to come into the fold of God, and to be called His people, and are willing to bear one another's burdens, that they may be light;

"Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times, and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life."

The Temptation of Jesus.

WE are asked this question:

"Did the devil take the Lord up bodily and set him on the pinnacle of the temple, as recorded in the 4th chapter of Matthew, 5th verse."

No, he did not.

The Prophet Joseph explained that verse in this manner

"Then Jesus was taken up into the holy city, and the Spirit setteth him upon the pinnacle of the temple; then the devil came unto him, etc."

In the 8th verse of this same chapter, in King James' translation of the Bible, it is stated,

"Again the devil taketh him up into an exceeding high mountain."

Joseph gave us the proper version:

"And again Jesus was in the Spirit, and it taketh Him up into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them; and the devil came unto Him again, etc."

We may rest assured that the devil had no power to take the Savior anywhere, if He did not choose to go.

Masquerade Balls.

WE are also asked by the same correspondent:

"Is it right for members of our Church to take part in masquerade balls, or would the Editor of the JUVENILE be willing for any member of his family to attend one of them, though only as a spectator?"

There are many things in this world that in and of themselves are very innocent, but which can be made mischievous and productive of great evil. We can imagine that under certain circumstances, and with certain people, masquerades might be conducted in a way to furnish considerable amusement and no harm result therefrom. But they can be made agencies of great evil; and much wrong-doing can be committed under cover of a masquerade. Therefore they are not proper for Latter-day Saints to indulge in or patronize.

Who was the Prophet Elias?

We are asked:

"Was Elias, as spoken of by the Bible, a distinct personage, or is the term simply used as a synonym of forerunner or prophet?"

Undoubtedly Elias is a prophet, to whom the Lord says in Sec. 27, Book of Doctrine & Covenants, "He has committed the keys of bringing to pass the restoration of all things." It was he, according to the same revelation, who visited Zacharias, the father of John the Baptist and gave promise that he should have a son, that his name should be John, and that he should be filled with the spirit of Elias.

The Prophet Joseph has stated that the spirit of Elias was revealed to him, and it is that spirit which is "to prepare the way for a greater revelation of God." He said, "The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way and the spirit and power of Elijah is to come after, holding the keys of power, building the temple to the capstone, placing the seals of the Melchisedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His temple, which is last of all."

THE MASSACHUSETTS INSTITUTE OF TECHNOLOGY.

THE institute of the above name has been deemed worthy of a description in connection with the series of articles being published in the JUVENILE INSTRUCTOR on Eastern educational institutions where Utah boys have studied. Although this particular institution has had up to the present time very little representation from Utah, yet judging from the excellence and thoroughness of the instruction here imparted, and the advantages it offers for obtaining a thorough training in many of the sciences and professions, it is likely to receive greater representation in the future, unless similar schools are established at home.

The "Tech.," as it is commonly called among the students, was founded as late as 1865, and during the twenty-nine years of its existence its development and growth have been very rapid indeed, and its prospects for the future are very bright. From its modest beginning, modest both as regards equipment and attendance, it has progressed until it is now thoroughly supplied with the most modern apparatus for all kinds of research.

The attendance for the present year has reached 1157. The buildings occupied by the institute are located in what is known as the Back Bay district of Boston, and almost next door to the museum of Fine Arts and the large new public library. The buildings are as follows: Rogers and Walker (shown in our illustration), engineering, architectural, foundry and machine shop and gymnasium. The first of these contains the administration offices, the main library, the English and Political Economy departments, and most of the freshmen recitation rooms. Walker contains the Physics, chemistry and foreign language departments. Engineering building is devoted exclusively to the engineering courses and mathematics and the architectural building to architecture. Each of these structures contains an extensive library, pertaining to the branches taught therein. The foundry and machine shop is fitted up like any well-equipped machine shop, with the most modern apparatus, and the engineering building with machinery for testing the strength of materials and other purposes. The gymnasium contains all kinds of apparatus for exercising the different parts of the body.

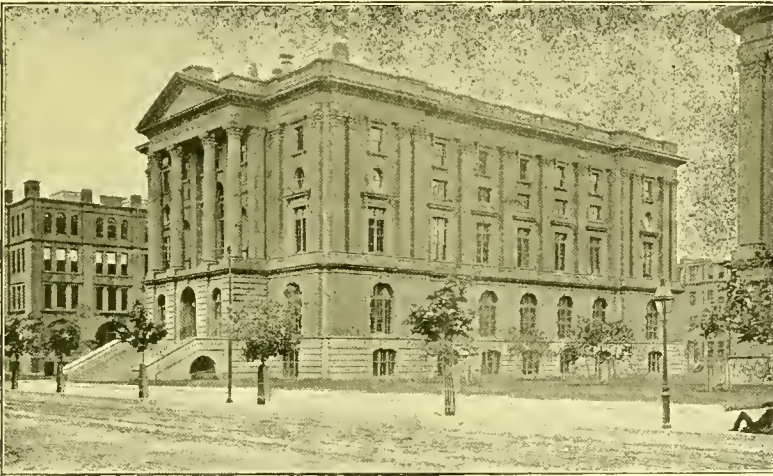
Of the courses of study given by the institute, a few words might be in place here. These courses, thirteen in

number, are as follows: Civil, Mechanical, Mining, Electrical and Sanitary Engineering, Architecture, Chemistry, Chemical Engineering, Physics, Biology, Geology, General Science, and Naval Architecture.

The courses devoted to Chemistry, Architecture, and the different kinds of engineering, are by far the most popular ones. The studies for the first year in all the courses are practically the same. At the beginning of the second year the students are classified accord-

in attendance at the school, one must show a certain amount of proficiency in these branches. A great many studies are common to all the courses, such, for instance, as Mathematics, as far as integral calculus, mechanical drawing and Descriptive Geometry, German and French, American and Political History, Political Economy, English Literature and several others.

Those students learning the different forms of engineering are required to spend considerable time in the work-



WALKER BUILDING. ROGERS BUILDING.
MASSACHUSETTS INSTITUTE OF TECHNOLOGY.

ing to the lines of study they are to pursue, and their work becomes more and more specialized each succeeding year. Great importance is attached to the study of mathematics, both as a means of mental discipline and as affording a necessary basis for the instruction in the engineering and other courses; hence the study of mathematics continues through the greater part of the four years of regular work. Mechanical Drawing and Descriptive Geometry are also considered very important. Therefore, to remain long

shops where they learn the process of machine construction. The "mechanicals" are even required to do casting, pattern making, the rougher part of blacksmithing, tool making, and finally the more delicate parts of machinery.

Entrance into the institute at present is not very difficult but it requires considerable effort to remain after once enrolled. Both sexes are admitted, provided they give sufficient evidence of ability. This is determined by the entrance examinations, which all applicants are required to pass. The re-

quirements are: One must have reached the age of at least seventeen years, and must show a knowledge of algebra as far as geometrical progression, plain geometry, solid geometry or advanced algebra, French or German (proficiency to translate simple passages of either into English, or vice versa, and a knowledge of the rules of construction and grammar), English (ability to write in an hour a short composition correct in spelling, punctuation, grammar idiom, and division into paragraphs, and plain and natural in style on some familiar subject). He is also required to read Scott's *Lady of the Lake*. Arnold's *Sohrab and Rustum*, the *Sir Roger De Coverly Papers*, Macaulay's second essay on the Earl of Chatham, Emerson's *American Scholar*, Irving's *Sketch Book*, Scott's *Abbot*, and Dicken's *David Copperfield*; and in History, either from the beginning of the world down to the fall of the Roman Empire or of the United States from the time of the formation of the thirteen colonies down to the present time. For the former, Myers and Allen's outlines of *Ancient History* is recommended as a reference; for the latter, either Montgomery's, Barues' or Johnston's.

The entrance examinations may be divided between two years. These examinations are for those intending to become regular; one may become a "special" without passing all of these requirements, or may be admitted to advanced standing by passing examinations in the studies that have gone before. For four years of successful work, the degree of B. S. is conferred. Graduates of other colleges are admitted without entrance examination.

So widely has the reputation of "Technology" spread that twenty foreign countries, among them being England,

Germany, Japan, Hawaii, Brazil and Spain, are at present represented by students in attendance; also forty-two of our own states and territories. Of the total enrollment, forty-three are ladies.

The institute was founded so recently that there are no old customs in vogue, such as Harvard, for instance, has had.

The almost obsolete diversion of "hazing" never was a factor of school life at Technology. The only events akin to it are the "rushes" between the sophomore and freshmen classes, which usually take place a few weeks after the fall opening of school and while the freshmen are still quite fresh. An occasion for a "rush" is generally presented when the new class purchases a bulletin board on which to post its notices. On the first appearance of the bulletin board, the sophomores endeavor to get possession of and destroy it. If they succeed there is always a great struggle for the fragments which are highly prized as trophies, and the freshmen are compelled to purchase a new board, which is now safe from molestation.

The formal "rush," or "cane rush," as it is called, generally occurs in the latter part of October; the principals in this encounter are the above-named classes. As a preliminary, or a sort of stimulant to the rush, a football game is always played by the class teams. This livens the students up to the stirring scene that is to follow. The football game is no sooner completed than the two classes prepare for action by stripping off all their unnecessary clothing. Previous experience has taught most of them to come dressed in old clothes, or clothing that will stand rough treatment. To the freshmen class is given a strong walking stick,

which they place in the hands of their strongest men; the remainder of the class surround the men with the cane to protect the stick and the guardians of it from the onslaught of the sophomores. The problem is to see which class has the greatest number of hands holding to the cane at the end of twenty-five minutes.

After the "scrap" once begins the scene becomes a very animated one; none who ever participated have ever been able to give a very good account of just what happened. An onlooker sees a confused mass of arms, legs, bodies, torn clothing and everything but stars (the "scrappers" see *them*), until the twenty-five minutes are past when order is restored and the hands are counted. If the sophomores are victorious the freshmen are not allowed to use a walking cane during their first year; but if the opposite is the case, they are allowed this privilege. Those who are unfortunate enough to go into the scrimmage dressed in thin clothing, and there are always some who do, very often emerge clad only in nature's garb.

As a result of the close proximity of Harvard to Technology, there is some little rivalry between the students of the two institutions. About the only way it manifests itself, however, is by "rushes," which generally occur on election nights or other festive occasions. At such times, great numbers of the Harvard boys come over from Cambridge to Boston, always being careful to keep together; "Tech" boys also realize that in "union there is strength," and they also remain together. If now the two bodies meet (and they most always do) there is sure to be a clash, though no one, I think, was ever seriously injured in such an encounter. One of the most exciting encounters of

this sort took place a few nights before the presidential election in 1892. The occasion was a great Republican parade, in which many colleges in or near Boston, besides other organizations, participated. It happened that a "Tech" graduate was grand marshal of the parade, and in arranging the order of march he naturally placed the Technology contingent far in advance of Harvard's. The parade was a very long one, several miles in fact, and therefore the two bodies were quite widely separated. Among the banners and transparencies displayed by Technology was one which read, "Harvard four miles behind as usual." The Harvard boys when they heard of this were naturally a little worked up, and they sought and obtained an encounter with those who had maligned them. Soon after the procession was broken up the two contingents met, and before the police could interfere a regular pitched battle was going on, the weapons being the torches carried in the parade. Eventually order was restored by the officers, but not until there were a good many sore and battered heads among the students. It has always remained an open question as to which school was victorious.

The college spirit which is talked of a great deal in connection with the large universities is not cultivated to any great extent here at "Tech," nor do athletics play so important a part in school life here as at many of the other schools. One does not have to look far for a reason for this. In the first place, there are no snap courses leading to a degree given by the institute like one can get at other places, but on the contrary most of the work is prescribed by the faculty, and prescribed in such quantity as to keep a student pretty

well occupied at all times except while he is eating and sleeping. Indeed so rigid is the curriculum and so high the standard that Technology is very often nicknamed the Boston Slaughterhouse. All students who in their freshman year show indolence or lack of capacity to continue are requested to leave. As a result, the student body is made up of earnest workers, of fellows who know and appreciate the value of education, and who expect to follow professions in after life. The students, as a rule, are not of the wealthier classes.

Lewis T. Cannon.

THE ARTICLES OF FAITH.

(Lectures by Elder James E. Talmage, before the Church University Theology Class, Salt Lake City.)

SUNDAY, March 11, 1894.

THE BOOK OF MORMON.

(CONTINUED FROM PAGE 431.)

THE TRANSLATION OF THE BOOK OF MORMON was effected through the power of God manifested in the bestowal of the gift of revelation. The book professes not to be dependent upon the wisdom or learning of man; its translator was not versed in linguistics; his qualifications were of a different and of a far more efficient order. With the plates Joseph Smith received from the angel other sacred treasures, including a breastplate, to which was attached the Urim and Thummim,* called by the Nephites, Interpreters, and by the use of these he was enabled to render the ancient records in our modern tongue. The details of the work of translation have not been recorded, beyond the statement that the translator examined the engraved characters by means of the Urim and Thummim or the seer stone (see note 1), which was sometimes used

as an interpreter, and then dictated to the scribe the English sentences. It is the belief of those best able to judge, that the words of the translation appeared in the interpreters, and remained visible to the seer till correctly recorded.

Joseph began his book with the plates by patiently copying a number of the characters; adding to some of the pages thus prepared, the translations. The Prophet's first assistant in the labor of translating, Martin Harris, obtained permission to take away some of these transcripts, with the purpose of submitting them to the examination of men learned in ancient languages. (See note 2). He placed some of the sheets before Professor Charles Anthon, of Columbia College, who after careful examination, certified that the characters were in general of the ancient Egyptian order, and that the accompanying translations were remarkably accurate and complete. Hearing how this ancient record came into Joseph's hands, Professor Anthon requested Mr. Harris to bring the original book for examination, stating that he would undertake the translation of the entire work; then learning that a part of the book was sealed he remarked, "I cannot read a sealed book;" and thus unwittingly did this man fulfill the prophecy of Isaiah concerning the coming forth of the mighty volume: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee, and he saith I cannot, for it is sealed."

Another linguist, a Dr. Mitchell, of New York, having examined the characters, gave concerning them a testimony in all respects corresponding to that of Prof. Anthon.

ARRANGEMENT OF THE BOOK OF MORMON.—The Book of Mormon comprises

* Doc. & Cov. x, 1; xvii, 1; cxxx, 3, 9. Omni i, 20-22. Mos. viii, 13-19; xxi, 27-28.

fifteen separate parts, commonly called books, distinguished by the names of their principal authors. Of these the first six books, viz., I. and II. Nephi, Jacob, Enos, Jarom, and Omni, are literal translations from corresponding portions of the smaller plates of Nephi. The body of the volume, from the Book of Mosiah to Mormon, chapter vii, inclusive, is the translation of Mormon's abridgment of the larger plates of Nephi. Between the books of Jarom and Mosiah, "The words of Mormon," occur connecting the record of Nephi as engraved on the smaller plates, with Mormon's abridgment of the larger plates for the periods following. The words of Mormon may be regarded as a brief explanation of the preceding portions of the work, and of the parts then to follow. The last part of the Book of Mormon, from the beginning of Mormon, viii, to the end of the volume, is in the language of Moroni, the son of Mormon, who first proceeds to finish the record of his father, then adds an abridgment of a set of plates which contained an account of the² Jaredites; this appears as the Book of Ether. At the time of Mormon's writing he stood alone, the sole surviving representative of his people; the last of the terrible wars between Nephites and Lamanites had resulted in the utter annihilation of the former as a people, and Moroni supposed that his abridgment of the Book of Ether would be his last literary work; but finding himself miraculously preserved at the conclusion of that undertaking, he added the parts known to us as the Book of Moroni, containing accounts of the ceremonies of ordination, baptism, administering the sacrament, etc., and a record of certain utterances and writings of his father Mormon.

But we are more particularly con-

cerned in the reliability of this great record; and this subject may be conveniently considered under two headings: 1st, the genuineness and integrity of the Book of Mormon, i. e., the evidence that the book is what it professes to be, an actual translation of ancient records. 2nd, the authenticity of the original, writings, as shown by both external and internal evidence.

THE GENUINENESS OF THE BOOK OF MORMON will appear to anyone who undertakes an impartial investigation into the circumstances attending its coming forth. The many so-called theories of its origin advanced by prejudiced opponents to the work of God, are in general too inconsistent, and in most instances too thoroughly puerile to merit serious consideration. Such fancies as are set forth in representations of the Book of Mormon as a work of fiction, or in any manner as a modern composition, are their own refutation.

Sacred as the plates were of right held to be, the Prophet being forbidden to display them as a means of gratifying curiosity, a number of reputable witnesses examined the records in detail, and have given to the world their solemn testimony of the fact. In June, 1829, the prophecies respecting the witnesses by whose testimony the word of God as set forth in the Book of Mormon should be established,* saw its fulfillment in a manifestation of divine power demonstrating the truth of the record to three men, whose affirmations accompany all editions of the Book.

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record,

* II Nephi xi. 3; xxvii, 12. Ether v, 3-4. See also Doc. & Cov. v, 11-15; xvii, 1-9.

which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us,* wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings† which are upon the plates; and they have been shown unto us by the power of God, not of man. And we declare with words of soberness, that an angel of God came down from heaven,‡ and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true, and it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

The testimony so declared was never revoked, or even modified by any one of the witnesses whose names are subscribed to the foregoing, though all of them withdrew from the Church, and indulged in feelings amounting almost to hatred toward Joseph Smith. To the last of their lives they maintained the same solemn declaration of the angelic visit, and the testimony that had been implanted in their hearts. (See note 3).

Shortly after the witnessing of the plates by the three, other eight persons were permitted to see and handle the records; and in this also was prophecy fulfilled, in that it was of old declared, that beside the three, God sendeth more witnesses,§ whose testimony shall be added to that of the three. It was presumably

in July, 1829, that Joseph Smith showed the plates to those whose names are attached to the following certificate.

THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold, and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,	HIRAM PAGE,
JACOB WHITMER,	JOSEPH SMITH, SEN.
PETER WHITMER, JUN.	HYRUM SMITH,
JOHN WHITMER,	SAMUEL H. SMITH.

Three of the eight witnesses died out of the Church, yet not one of the whole number ever was known to deny his testimony concerning the Book of Mormon. (See note 4.)

Here then are proofs of varied kinds regarding the reliability of this volume. Learned linguists pronounce the characters genuine, and the translation of passages examined, accurate and full; eleven men of honest report make solemn oath of the appearance of the plates; and the nature of the book itself fulfills the belief that it is nothing more nor less than a translation of ancient records.

NOTES.

1. THE SEER STONE.—Joseph dictated to Martin Harris from the plates of gold, as the characters thereon assumed through the Urim and Thummim the forms of equivalent modern words which were familiar to the understanding of the youthful Seer. Martin Harris was a critical man without superstition. Listening to the words dictated day by day, and becoming familiar with Joseph, he sought to make another test. One of Joseph's aids in searching out the truths of the record was a peculiar pebble or rock which he called also a seer stone and which was sometimes used by

* Doc. & Cov. v, 4; xvii, 6; xx, 8.

† II Nephi v, 42. Alma lxiii, 12. Mormon i, 3, 3.

‡ See History of Joseph Smith, June 1829.

§ II Nephi xi, 3.

him in lieu of the Urim and Thummim.* This stone had been discovered to himself and his brother Hyrum at the bottom of a well; and under divine guidance they had brought it forth for use in the work of translation. Martin determined to deprive the Prophet of this stone. He obtained a rock resembling a seer stone in shape and color, and silyly substituted it for the Prophet's real medium of translation. When next they were to begin their labor, Joseph was at first silent, and then he exclaimed: "Martin, what is the matter? All is dark." Harris with shame confessed what he had attempted. And when the Prophet demanded a reason for such conduct, Martin replied, "I did it to either prove the utterance or stop the mouths of fools who have said to me that you had learned these sentences which you dictate, and that you were merely repeating them from memory."—*Cannon's 'Life of Joseph Smith.'*

2. THE OPINION OF THE LEARNED.—As soon as possible after receiving the sacred record, Joseph Smith set about the work of translation. His first attempts were in the nature of "a somewhat desultory labor of copying the different styles of strange characters found upon the plates, and translating some of them by the aid of the Urim and Thummim. He thus prepared a considerable number of characters on sheets; some of them being accompanied by translations and others being alone. It does not appear that he had any more definite object in this superficial work, than to seek, half-blindly, to fulfill the command delivered by the lips of Moroni, the angel of the record. But the purpose wisely ordained, was later apparent. Joseph continued his efforts until sometime in the month of February, 1828. Then the man Martin Harris, who had once before befriended him appeared at the Hale homestead. * * * Harris tarried a brief time with Joseph at the house of Isaac Hale, and then in this same month of February, 1828, with the Prophet's permission, he carried away some of the various copies which Joseph, laboriously and patiently had made. It was the purpose of Martin Harris to submit the characters to scientists and linguists, and possibly by their verdict to decide to establish or withdraw his half-yielded faith. In pursuance of this plan he went to New York city, and there visited Charles Anthon, a professor of languages at Columbia College. Anthon examined first a sheet of characters accompanied by Joseph's translation, and declared that the characters were ancient Egyptian, and that the interpretation was correct,—more complete and perfect than any other translation of that language which he had ever seen. He then looked at other sheets, not accompanied by translations, and pronounced the characters to be genuine specimens of various ancient written languages. He wrote a certificate which embodied the foregoing assertions, and presented it to Martin Harris. Afterward, Anthon made enquiry of Martin regarding the origin of the characters; and then for the first time the learned professor discovered what endorsement he had

bestowed upon an unlearned youth who had received from the hands of an angel a golden record, filled with these ancient writings. Anthon hastily demanded the certificate which he had given to Harris, implying in his request that he wished to give the paper a final examination, or to add something to it. And as soon as the professor received it again into his hands he destroyed it, saying "There is no such thing in these days as ministering of angels."—*Pres. George Q. Cannon's 'Life of Joseph Smith.'*

3. THE THREE WITNESSES.—Oliver Cowdery—Born at Wells, Rutland Co., Vermont, October, 1805; baptized May 17, 1829; died at Richmond, Mo., March 3, 1850.

David Whitmer:—Born near Harrisburg, Pa., January 7, 1805; baptized June, 1829; excommunicated from the Church, April 13, 1838; died at Richmond, Mo., January 25, 1888.

Martin Harris:—Born at East-town, Saratoga Co., New York, May 18, 1793; baptized 1830; removed to Utah, August, 1870, and died at Clarkston, Cache Co., Utah, July 10, 1875.

4. THE EIGHT WITNESSES.—Christian Whitmer:—Born January 18, 1798; baptized April 11, 1830; died in full fellowship in the Church, Clay County, Missouri, November 27, 1835. He was the eldest son of Peter Whitmer.

Jacob Whitmer:—Second son of Peter Whitmer; born in Pennsylvania, January 27, 1800; baptized April 11, 1830; died April 21, 1856, having previously withdrawn from the Church.

Peter Whitmer, Jr.:—Born September 27, 1809; fifth son of Peter Whitmer; baptized June, 1829; died a faithful member of the Church, at or near Liberty, Clay Co., Missouri, September 22, 1836.

John Whitmer:—Third son of Peter Whitmer; born August 27, 1802; baptized June, 1829; excommunicated from the Church March 10, 1838; died at Far West, Missouri, July 11, 1878.

Hiram Page:—Born in Vermont, 1800; baptized June 1829; withdrew from the Church 1838; died in Ray Co., Missouri, August 12, 1852.

Joseph Smith Sen.:—The Prophet Joseph's father; born at Topsfield, Essex Co., Mass. July 12, 1771; baptized April 6, 1830; ordained Patriarch to the Church, December 18, 1833; died in full fellowship in the Church at Nauvoo, Sept. 14, 1840.

Hyrum Smith:—Second son of Joseph Smith Sen., born at Tunbridge, Vt., February 9, 1800; baptized June, 1829; appointed one of the First Presidency of the Church November 7, 1837; patriarch to the Church January 19, 1841; martyred with his brother the Prophet at Carthage, Ill. June 27, 1844.

Samuel Harrison Smith:—Born Tunbridge, Vt., March 13, 1808; fourth son of Joseph Smith Sen., baptized May 15, 1829; died July 30, 1844.

(TO BE CONTINUED.)

A GENEROUS mind is the best nobility.

THE SNAKE DANCE.

THE Moquis are a tribe of American Indians that live on their reservation in the northern part of Arizona, in Apache County, about ninety-five miles north from Holbrook. Their number is estimated at from twelve to fifteen hundred souls, and they dwell in seven villages, there being three on each of two mesas and one on another, and are only a few miles apart.

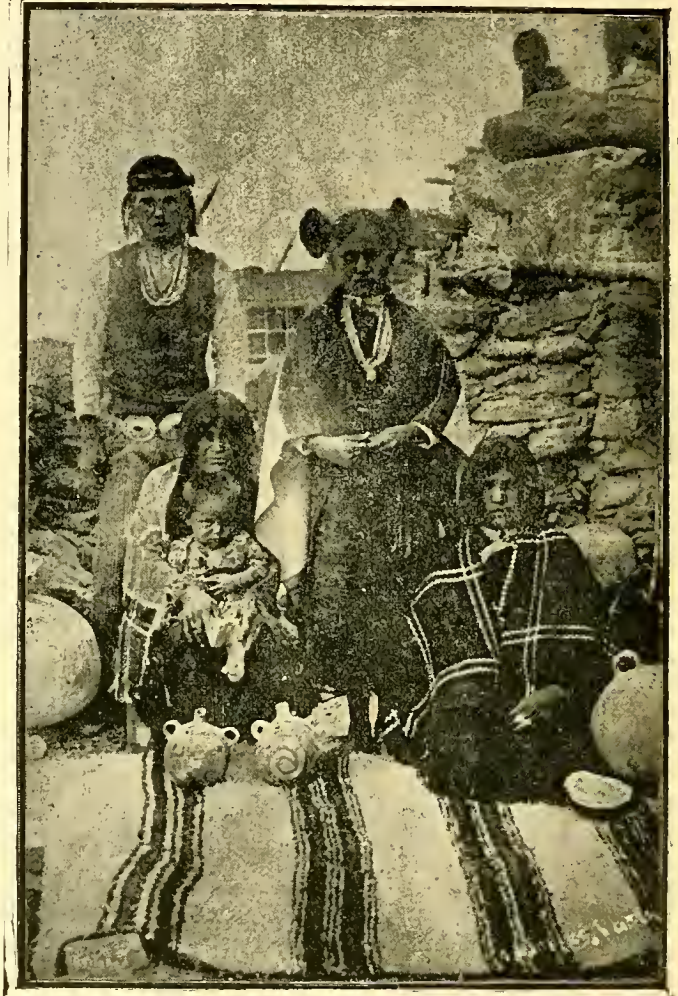
Our first illustration will give a good idea of their looks, dress and stature, it being a photograph of a group of them taken this year by an artist who went out to attend their "snake dance." This picture also shows some of their pottery that they manufacture.

The next engraving shows the outside of one of the villages, with the valley down below in the distance. These villages are from three hundred to twelve hundred feet above the level of the valley below, and are approachable by trails winding around among the almost perpendicular rocks, which from a distance look like mere crevices. At other places steps are cut in the solid rock for them to get up more directly.

Their buildings are made of rock rudely laid up, and are from one to six stories high, one family living above the other. Their roofs are flat, and made in a similar manner to those on rude

Mexican huts. They engage in farming and raising sheep, cattle and horses, but the first-named is their chief means of obtaining a living.

Last summer considerable local interest was excited in one of their dances called the "Snake Dance," because of



THE MOQUIS.

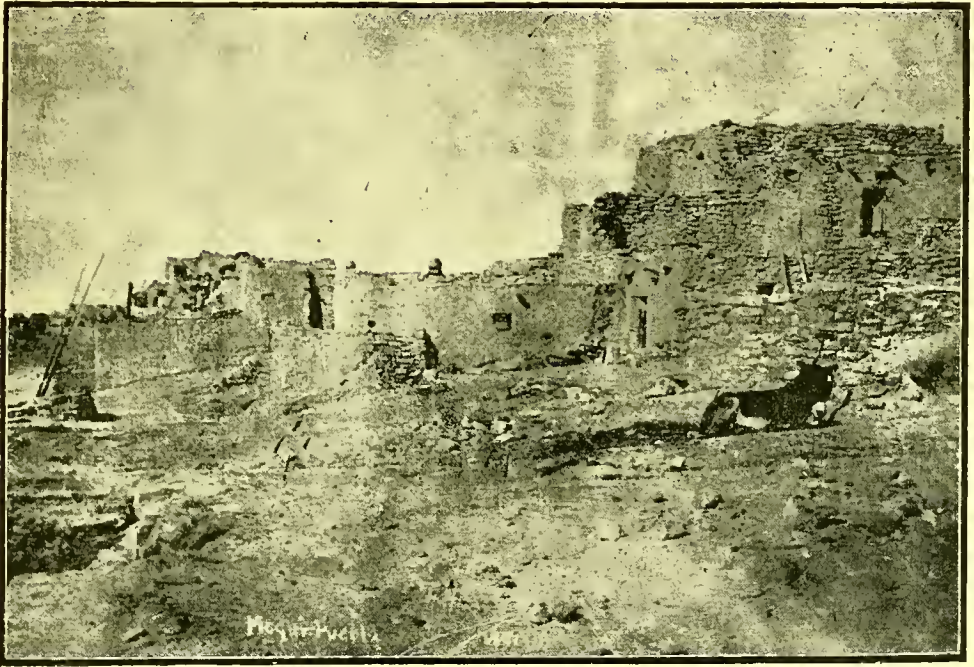
them carrying those reptiles around during its performance.

They have a tradition, as near as I can glean, as follows: That at the beginning of the world a snake married a Moqui squaw, and the descendants of

this couple have an influence over their snake deities, who in some way have control over or an influence on the rainfall. Their snake dancers belong to a secret order, and are all supposed to be descendants of the above-named peculiarly mated couple. Their snake chief, in August of each year, sits in a niche of a rock, and when he sees the full moon from his position, he gives notice to the tribe that the snake dance

and of every description, and put them in sacks and in a darkened place near the dance floor. At the dance this summer conservative eye-witnesses estimate the number of snakes at from three to four hundred, but the only known poisonous species being the rattlesnake.

The night before the snake dance comes off some of the men who are to perform the next day engage in what



OUTSIDE OF A MOQUI VILLAGE.

will come off in twelve days. Preparations at once begin for this, to them, momentous occasion. For nine days before the dance those who are to engage in it fast to some extent, participate in preparation dances, and take medicines prepared by their medicine man, to counteract the poison from any bite they may get. Three days before the dance they gather in all the snakes they can in the surrounding country,

they call the "Green Corn Dance," which seems to be a practice of the performance, with the snakes left out. The dance on the following day comes off on the north side of the village, late in the afternoon, and the dancers are divided into two classes, called the antelope and snake dancers. The antelope dancers are fantastically dressed and painted.

They begin the dance by marching

around the snake rock a number of times, singing or chanting a tune, all the while shaking a rattle they hold in their hand and keeping step with the chant, and stamping on some boards to wake up their snake god. Then the snake dancers appear differently painted and more gorgeously dressed than the others. They have finely colored feathers in their hair, beads, turquoise shells and other trinkets around

at, and I would think that their looks coupled with their wierd-like chant and the presence of the serpents would be horrible to witness.

When the snake dancers arrive the antelope dancers form in line along by the wall and the snake dancers march similarly around the snake-rock two or three times, then they divide into pairs and two enter the den and hand the snakes out to the others. As the other



THE SNAKE DANCE.

their necks, fancy blankets hung with foxes' tails, silver belts, etc., around their waists, or a fancy knee dress ornamented with a turtle-shell, filled with rattles behind the right knee. They paint their foreheads red, chins white and the rest of the face black, their limbs a light red and the body black. Altogether they present about as hideous an aspect as one would care to look

pairs pass the den, the man on the left receives the snakes and hands them to the one on the right who carries some in his mouth and distributes the others over his shoulders and around his waist. During the time the snakes are carried the man on the left attracts the attention of the snakes in the other man's mouth by stroking the heads of the snakes with eagle feathers. One of the

dancers follows behind picking up the snakes that are dropped and handing the harmless ones to the antelope dancers to hold till the performance is over, while he keeps the poisonous ones himself. So dexterous are they in handling them that none escape and it is very seldom that any performer is bitten. If any is, he goes along as if nothing had happened, till after the dance is over.

They attempt to carry each lot of snakes twice around the circle and each man receives ten lots of snakes from the den. When all are out of the den they gather in a small circle, a pan of what they term sacred meal is obtained and with this a circle is marked out and lines drawn across representing the four cardinal points of the compass. Then the snakes are all thrown into this circle and as they attempt to escape in all directions they are grabbed up and quickly taken down into the valley below and turned loose. The Indians suppose that these snakes go to all parts of the world and search out the "rain gods" and plead the Moquis' cause with them, reciting their need for rain and telling them how kind the Moquis were to them while they had them in their power.

These Indians are all very poor but show considerable foresight in storing their crops from one to three years to prepare for times of need. At Keens Canyon, about fifteen miles from their villages, the government has established a school at which on an average of one hundred Moqui children attend. But I am told they make very slow progress in learning civilized ways and methods.

Guillermo.

PRUDENCE and industry are the best safeguards against bad luck.

POACHING IN BOHEMIA.

Friends in Need.

CHAPTER XIII.

MARGERY GRAHAM sat in a low rocker, hushing the baby to sleep in her arms, when the door opened, and her brother came quietly into the room. She was sitting without a light, but the moon looked through the parted curtains, and silvered the threadbare carpet.

The young mother knew by instinct that something was wrong. This was usually her brother's busiest hour; besides, something worried him, or he would not have been so quiet; for Tom Seymour was a cheery man, usually humming a tune or whistling, when he was not reading or writing. On this occasion he moved nervously about, persistently keeping in the shadow, so that she could not see his face. He fumbled among the books and magazines on the table, and opened and shut drawers in an aimless way. These were boyish tricks, and betrayed a troubled mind.

Margery Graham said never a word. She was a woman, and wanted badly enough to know what ailed him, but long experience had taught her that any show of curiosity would check the forthcoming confidence; so she waited patiently.

At last it came:

"I really don't see how they are going to pull through."

"You mean our friends on the floor below?"

"Yes. Lindsay told me today that they are nearly two months behind on their rent. You know old Pence, the landlord, is as close-fisted as Shylock. Lindsay is only his agent, and his instructions are to collect the rent tomorrow, or put them out."

"I have felt a little troubled about them myself," confessed Mrs. Graham, "though I didn't think matters were so bad. Living here so near them, and being at home all day, I could not help seeing many little things that indicated how their affairs were going. They certainly have been a trifle imprudent, exhibiting the most reckless extravagance at times."

"And thereby proving their title clear to a mansion in Bohemia!" supplied Seymour, with a light laugh. Then he grew sober, and added:

"But they have a wonderful amount of grit, and I believe they would suffer every possible privation rather than confess their embarrassment, or appeal to any one for help. Have you observed how Dalrymple's jewelry has disappeared? He used to wear diamond shirt studs, and carry a handsome watch. I saw him coming out of Uncle Isaac's establishment on Kearney street the other day, and it wasn't his first visit there."

"There is something singular in their entire conduct," said Mrs. Graham with decision. She was glad her brother had broached the subject, for she had been aching to talk it over with him. "I find it very hard to reconcile their habits and their condition. They are peculiarly reticent about their previous life, and it seems so odd that they should have come away out here to establish themselves, without means, and relying upon such precarious means of support."

"I think I know what their lives have been," said Tom, thoughtfully. "There is an unmistakable air of decayed gentility about them. They have always lived among friends, whose interest in them has caused a spurious value to be attached to their talents, and who pat-

ronized them in such a delicate way that they really believed themselves competent to make their way anywhere. They are only just finding themselves out. Here, their qualifications have been weighed in the abstract, and they are having a hard pull. That Brown affair was a severe disappointment to Dalrymple."

"Oh, Tom," cried Mrs. Graham, a happy thought occurring to her, for she had not lived with her brother for two years without imbibing something of the spirit of metropolitan journalism. "Tom! Why don't you write up that Brown affair for a Sunday special? Do go about it at once. It would certainly be a 'scoop' on all the other papers, for Mr. Dalrymple is such a reticent young man I don't believe he has mentioned the matter to any but his most intimate friends. Begin it this very night. Mr. Brown certainly deserves it."

"Margery Graham!"

"Tom, what have I said now, that you should be so vexed? You are always talking about newspaper enterprise, and I am sure that would be enterprising."

"You absurd little woman. Can I never make you understand that even journalism—and San Francisco journalism at that—has its ethics? One may go to work in cold blood, and serve up the domestic lives of people who have themselves dragged their skeletons before the public, or lay bare the careers of men who by stepping into the arena of political life make themselves and their histories public property. But to intrude upon the private affairs of one's own friends, and make capital of them! I am surprised that you should suggest anything so delicate. Oh, Margery, Margery, what revelations the

world was spared when you elected to be a sweet little housewife and mother, instead of a newspaper woman! I shall take care that Dorothy never sets pen to paper, with a view to publication. Here, let me put the baby to bed. You have held her long enough."

Taking the sleeping child in his arms, as tenderly as a woman, he carried her into an adjoining room and placed her on the bed, drawing a fleecy blanket snugly around her plump shoulders, whispering loving words into her unconscious ears, kissing her tiny face, her delicate hands, her wee pink feet, and the dainty head with its crown of silken tendrils.

Margery Graham, sitting alone in the darkened room, wondered what would have become of her and little Dorothy, if Tom had not come to their rescue in those dark days of poverty and despair. Yet when he came back to the room, she greeted him with a mischievously studied remark, that would have done credit to a diplomat. Tom was very reticent in some ways, and it was not fair, for was she not his only sister?

"Miss Dalrymple is a charming girl: so dignified and talented: such a contrast to her friend."

"That is because you do not know her," he answered hotly. "In disposition, intellect and character, there is no comparison between them."

Margery's suspicions were confirmed.

Her brother was in love with that pretty girl whom everybody knew to be Cliffe Dalrymple's affianced wife, although they did seem to be a very indifferent pair of lovers.

When Seymour spoke again, his voice had changed.

"It seems an unwarrantable liberty, as well as a cold-blooded proceeding, to be discussing their affairs in this way.

At all events we can't let them suffer, while we have it in our power to relieve them. What do you think about it, little woman?"

Of course she understood what he meant: the money they had been so long saving to pay the first instalment on the modest home they were hoping to buy. Only they two knew what self-denial was represented by every dollar of the sum, trifling as it was; only they knew the pain and discouragement it meant to put it to other uses.

But Margery Graham did not hesitate. Groping her way to the mantel, she found a match and lit the lamp that stood on the table near by. They could not afford to burn gas. A tiny brass key hung by a rose-colored ribbon from a nail beside the chimney, and taking it down she went to a small Japanese cabinet on a shelf on the wall. Unlocking the door, she took from a drawer four hundred-dollar notes. These she carried to her brother, placing them in his hand. Two of them he placed in his breast pocket, returning the others to his sister; then he drew her fondly to him.

"A man couldn't very well be niggardly, with such a brave little woman to abet him in his extravagance."

"It is nothing for Dorothy and me. We are well, and safe and happy. You are sure to make life bright and easy for us all along. But I cannot help thinking of how long you have worked and how much you have denied yourself to save this sum. You have not smoked a cigar for months—poor fellow! And you have so hungered for that little home."

"Hush, hush!" he interrupted gently. "It is not so bad as that. The money isn't gone. This only makes it necessary to wait a little longer. Dalrymple

is not the fellow to let us lose it, if, indeed, I can prevail on him to accept it. Moreover he has good stuff in him. He can't do much in sculpture for a while, but he has quite a knack for caricature. Never forgets a face that he sees, and can put it into any shape and still preserve the likeness. Such gifts have a real market value, if he will only exercise them. I spoke to the editor of the *Hornet* about him today, and he's going to give him a chance. The fellow lacks neither industry nor talent, and he's bound to come up in time."

This day had been a memorable one in the calendar of the Dalrymples. The finances of the trio had run very low for some days past, but none of the young people had yet confessed to each other the full measure of their destitution. Cliffe had frequently absented himself at meal-time, to keep pressing engagements with friends, and Olive's patrons had waxed hospitable and kept the young music teacher over the dinner hour. Janet, inwardly delighted, though secretly wondering at these outbursts of hospitality, herself sat down to meagre luncheons, slyly putting by whatever appetizing food they happened to have for the occasions when they all came to the table together.

To a critical eye, it was apparent that this frugal diet did not agree with Miss Duncan. The bright color was fading from her cheeks, and her dimples were fast growing into actual hollows. Strange to say, with all their dining out, neither the sculptor nor his sister gained in flesh or spirits. The young man's eyes began to wear a haggard look, and he fell into a habit of gnawing the ends of his moustache, in deep meditation, while hollows began to show under Olive's eyes, which shone with unnatural lustre.

That morning Janet had set about preparations for breakfast with a sorrowful little face and lips tightly compressed. She spread the cloth and set out the china with scrupulous care, even taking a small bunch of violets from the mantel and placing them in the middle of the table. When she had finished, she silently inspected her work, feeling that the fine linen and choice china and fragrant blossoms were a hollow mockery; but she touched the silver call bell provided by these Bohemians with who knows what visions of a speedy rise to fame and fortune, and a retinue of servants awaiting their bidding.

Dalrymple, startled by the unaccustomed sound, threw down his paper and approached the table. Olive rose from the piano, executing the final strains of a wild and triumphant war song, and listlessly took her accustomed place. It was the first meal they had taken together since the preceding morning.

"What! No coffee this morning, girls?" exclaimed the young man, as he stirred his own fragrant cup, preparatory to raising it to his lips.

A quick look of intelligence passed between the girls.

"My dear boy, don't you know that Janet and I have forsworn coffee, for the sake of our complexions?" rejoined Olive jestingly.

Dalrymple returned his cup to the saucer with a decisive ring, and surveyed the table, with its wealth of pretty dishes, and its single plate of bread.

"My God, girls! Why didn't you tell me it was so bad?"

"We can't starve," said Janet cheerfully, so long as there is a sack of flour in the house. Yes, and any quantity of spices."

Olive was speechless, trying to eat a slice of un buttered bread.

"Here's a piece of cheese," cried Janet, returning in triumph from a foraging trip to the cupboard, bringing a very small piece of cheese on a pretty Sevres plate.

"Janet," said the sculptor picking up the ivory-handled cheese knife and eyeing it critically, "you cribbed this knife from my studio."

"Guilty!" responded the girl gaily. "But you have so many tools, Cliffe, and we needed a cheese-knife and had so little money. I knew you wouldn't have the heart to grudge us this."

"I only wish we had the money they cost me," remarked the young man, sadly.

There came a rap on the door. Dalrymple sprang to throw it open, with an ill-defined hope that the long prayed for wealthy and generous patron might have at last arrived; but it was only Miss Twitcham, carrying in her hand something covered with a napkin. She walked over to the table, and while appearing to see nothing took in the whole situation at a glance; but she spoke carelessly enough.

"A friend sent me a box of strawberries this morning; I shall be delighted if you can get away with them for me. I don't care a penny for such stuff myself."

She removed the napkin as she spoke, displaying a dish piled high with luscious early strawberries, which she had bought at a fruit stall in the California Market not ten minutes before, emptying her purse to secure the last box.

Olive Dalrymple gazed speechlessly from the queer figure to the berries, back to the queer figure and kindly face, then rose from her chair and went swiftly into the adjoining room, while Janet was saying:

"It was lovely for you to think of us,

Miss Twitcham. We shall enjoy them so much. The first we have had this season, too. Won't you sit down and have a dish with us, Miss Twitcham?"

"Haven't a minute to spare. Must be out to the race track before ten, and to the Seaside Gardens before twelve," and she was gone.

When the door closed behind her, Olive returned, with flushed face and downcast eyes, and meekly ate a large saucer of berries; but kind-hearted Miss Twitcham breakfasted on bread and butter and radishes, to offset her extravagance.

Later in the day Janet, passing through the hall, encountered Vesta Mathieu.

"Oh, by the way, Miss Duncan," she said, "I remember your telling us, the day you gave my mother and me that delicious cup of tea, of the quantity you had laid in, and that none of you were tea drinkers. Now we have just received a dozen rolls of fresh butter from the country. Instead of letting our supplies spoil before we can use them, why cannot we exchange?"

"Indeed I shall be very glad to do so," replied Janet, secretly much elated by the prospect. So the two girls put their heads together, and amid much weighing and abstruse calculation, the trade was equitably consummated.

All that afternoon Janet's needle flew in and out, and buttonhole after buttonhole grew under her skillful fingers. Toward dusk her work was put aside, and an eager study of the cook book resulted in much sifting of flour, melting of butter, and stirring and rolling out of dough, with banging of oven doors. At six o'clock, when Cliffe and Olive returned, each looking tired and discouraged, the table was gaily set out on the floor, steaming cups of chocolate

stood by each plate, and a delicious little strawberry shortcake was in the center.

It was only a mouthful apiece, and they were hungry. Two of them had fasted since breakfast, an experience by no means new to them; but the attractive meal was an agreeable surprise. They ate with the slow epicureanism of hungry palates, and lauded the pretty cook until the flush she had acquired from standing over the stove, developed into honest blushes.

While the girls were clearing away the dishes, Cliffe Dalrymple paced the floor in a brown study. At length he threw his head back, with resolution, and taking his stand on the hearth, awaited their return. When they came back Janet took a seat close to the light, and commenced sewing buttons on collar and wrist bands. Accustomed to the sight as he was by this time, the young man bit his lips.

"Janet," he said, in an irritated tone, "I wish you would put that eternal sewing aside, and discuss this matter seriously."

"Can't stop. Must finish these to-night. Then I can collect to-morrow morning. I cannot help if it will be Sunday: we shall be just as hungry as any other day. The manager is a He-brew and will be there. Don't worry. I am sure we shall come out all right," said the girl pluckily, speaking in short, detached sentences, each one punctuated by the flight of the needle through the white fabric.

"There are precisely three alternatives open to us," began the young man in a funereal tone. "We can go on as we are going, and wind up in the poor house or lunatic asylum; I myself feel like a very promising candidate for

Napa to-night. We can turn our backs on Bohemia"—

"Never!" chimed both girls in a breath.

Somebody rapped on the door. Cliffe flushed. Visions of an angry landlord and sheriff's notices arose before him.

Flora Haines Loughhead.

(TO BE CONTINUED.)

IMPATIENCE THE VICE OF THE AGE.

THE eager desire to press forward; not so much to conquer obstacles, as to elude them; that grumbling with the solemn destinies of life, seeking ever to set success upon the chances of a die, that hastening from the wish conceived to the end accomplished; that thirst after quick returns to ingenious toil, and breathless spurtings along short cuts to the goal, which we see everywhere around us, from the Mechanics' Institute to the stock market—beginning in education with the primers of infancy, deluging us with "Philosophies for the million," and "Sciences made easy," characterizing the books of our writers, the speeches of our statesmen, no less than the dealings of our speculators, seem, I confess, to me, to constitute a very diseased and general symptom of the times. I hold that the greatest friend to man is labor; that knowledge without toil, if possible, were worthless; that toil in pursuit of knowledge is the best knowledge we can attain; that the continued effort for fame is nobler than fame itself; that it is not wealth suddenly acquired which is deserving of homage, but the virtues which a man exercises in the slow pursuit of wealth—the abilities so called forth, the self-denials so imposed; in a word, that Labor and Patience are the true schoolmasters on earth.

Our Little Folks.

THE ANT-LION.

A LARGE fly, with four long wings, like those of the common dragon- y, is

found in South Africa, as it is in most of the tropical countries. Its egg is laid on the surface of the ground, or just below it, in sandy or loose soils; where the heat of the sun soon causes it to hatch and produce a caterpillar.



THE ANT LION AND ITS HOME.

This creature, at first sight, appears singularly unfitted for the capture of prey; not only is its pace slow, but it can walk in no other direction than backwards. And yet its sole food is the juices of other insects, particularly ants; they are obtained by a very peculiar and remarkable process.

This creature first traces in the sand a circle, the destined limit of its future abode; and then, placing itself inside the circle, it thrusts the hinder part of its body into the sand, and with one of its fore-legs, acting as a shovel, it puts a load on its flat and square head, and then immediately discharges it on the outside of the circle. Walking backwards, and repeating this process, it soon arrives at the part of the circle from which it started it then traces a fresh circle within the first, and excavates a second furrow; then a third within this, and so it proceeds, repeating these operations, until it arrives at the center. After the first series of circles is completed, a second, of less diameter and deeper, is begun within it; and so on with others, until the hole assumes the appearance of an inverted cone.

Throughout, the power of instinct is clearly observable. Thus, were all the work done by one leg, the animal would lose time in recovering from its fatigue, but it avoids this evil. Having excavated the first circle with one foot, it turns completely round, so that the second is excavated with the opposite foot; and this change takes place during the successive stages of the work. Small stones are jerked out by its head, just as the sand is, but larger ones cause more trouble. When the ant-lion meets with one too heavy to jerk out, it poises the stone on its back, keeps it steady by moving the segments of its

body, and carefully walking up the ascent, lays down its burden on the outside of the margin. Should the stone slip off the bearer, and roll down the side of the hole, it is picked up again, however often the accident may occur; but should there be a stone too large to be removed, the creature abandons the spot, and finds another that is more suitable.

The pit thus formed is rather more than two inches deep. When it is ready the ant-lion buries itself at the bottom in the sand, its jaws alone being visible, and here it quietly keeps a good look out. Before long some insect, perhaps an ant passing that way, steps on the margin of the pit, it may be by accident, or just to see what it is, when the sand sliding from under its feet, and its struggles hastening its fall, it drops into the jaws of the ant-lion. If, however, the particles of sand adhere to each other, in consequence of rain, and the creature can stop its downward progress, or even scramble upwards, the ant-lion no sooner perceives this than he shovels load after load of sand upon his head and throws them at it so skillfully that it is soon overcome and falls to the bottom.

The prey has its juices sucked out until only an empty shell is left. This is jerked out of the pit to a considerable extent, as if to give no warning of danger to any heedless or curious passer-by. The ant-lion thus catches its food for nearly two years, when the caterpillar sinks deeper into the sand, spins a silken cocoon, changes into a chrysalis, and in about three weeks comes forth a perfect insect.

No good cause ever started with a majority.

ANSWERS TO CONUNDRUMS.

THE answers to the conundrums published in No. 13 are: 1, the figure 8; 2, the word disproportionableness; 3, the word herein: the words formed out of this one are, he, her, here, ere, rein, in; 4, knees were made before elbows, as animals were created before man; 5, facetious and abstemious; 6, light.

We have received correct solutions from the following-named: J. Leroy Johnson, Spring City, 6; Tamar Stewart, Kanab, 2; Nellie Knell, Pinto, 2; Juliaetta Bateman, West Jordan, 1.

YOUNG FOLKS' STORY.

A Little Boy's Faith.

WHEN I was about five years old I came with my parents to this place, called Snake River Valley, in Idaho. I can just remember our first house. It was built of logs, and was not plastered. The wind would blow every day, which made it very hard for ma and the baby. When I was about nine years old I was feeding a cutting machine while my older brother was turning 'it, when I got my fore finger cut off, and it made me very nervous for a long time. Before I got over that I had a horse run away with me, and that made me worse. Last fall I went with my brother for a load of wood. Just as we got our wood and started home our double trees broke, and I took one of the horses and went home for another pair. Just as I started back the double-trees struck the horse and he threw me off. I was carried into the house, all covered with blood, and my head and face badly bruised. My mother was alarmed, fearing my skull was broken. I asked her to send for my grandpa to

administer to me and I would be healed, and I was healed. In less than one hour I was out doors. Now I am twelve years old, and I am a deacon.

Arthur Owen.

AMMON, IDAHO.

PIECES FOR RECITATION.

TRUE worth is in *being*, not *seeming*,—
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

Our good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing and doing,
As we would be done by, is all.
Through envy, through malice
through hating
Against the world early and late,
No jot of our courage abating—
Our part is to work and to wait.

And slight is the sting of his trouble
Whose winnings are less than his
worth,
For he who is honest is noble,
Whatever his fortunes or birth.

SOME love the glow of outward show,
The shine of wealth, and try to win
it;

The house to me may lowly be,
If I but like the people in it.

What's all the gold that glitter's cold,
When linked to hard and haughty feel-
ing?

Whate'er we're told, the noblest gold
Is truth of heart and honest dealing!

An humble roof may give us proof
That simple flowers are often fairest;
And trees whose bark is hard and
dark,
May yield us fruit and bloom the
rarest.

There's worth as sure among the poor
As e'er adorned the highest station;
And minds as just as theirs, we trust,
Whose claim is but of rank's creation.

Then let them seek, whose minds are
weak,

Mere fashion's smile, and try to win
it;

The house to me may lowly be
If I but like the people in it.

When Jimmy Comes From School.

WHEN Jimmy comes from school at
four,

J-e-r-u-s-a-l-e-m! how things begin
To whirl and buzz, and bang and spin,
And brighten up from roof to floor!
The dog that all day long has lain
Upon the back porch, wags his tail,
And leaps and barks and begs again
The last scrap in the dinner-pail,

When Jimmy comes from school.

The cupboard-latches clink a tune,
And mother from her knitting stirs
To tell that hungry boy of hers
That supper will be ready soon;
And then a slab of pie he takes,
A cooky, and a quince or two,
And for the breezy barnyard breaks,
Where everything cries, "How d'y
do?"

When Jimmy comes from school.

The rooster on the garden fence,
Struts up and down, and crows and
crows,

As if he knows, or thinks he knows,
He, too, is of some consequence;

The guineas join the chorus, too,
And just beside the window-sill
The red-birds, winging out of view,
On his light perch begins to trill,
When Jimmy comes from school.

When Jimmy comes from school,
take care!

Our hearts begin to throb and quake
With life and joy, and every ache
Is gone, before we are aware;
The earth takes on a richer hue,
A softer light falls on the flowers,
And overhead a brighter blue
Seems bent above this world of ours,
When Jimmy comes from school.

MISPLACED FEAR.

ALL languages have a literature of
terror about death. But living is far
more terrible in reality than dying. It
is life that fomenters pride, that inflames
vanity, that excites the passions, that
feeds the appetites, that founds and
builds habits, that establishes character,
and binding up the separate straws of
action into one sheaf, hands it to the
future, saying, "As you have sowed, so
shall ye reap;" and again, "As ye reap
so, shall ye sow!" Yet life, which is
the mischief maker, is not at all feared.
Death, that does no harm, and is only
the revealer of life's work, is feared.

A GENTLEMAN who has been doctor,
clergyman and lawyer, declares as a
result of his experience that men in
general will spend more money to fight
each other in lawsuits than they will to
save either their bodies or their souls.

DON'T say the world is growing
worse when you are doing nothing to
make it better.

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